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[End Plate 6]

[p. 78]

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PLATE 7.—Terena physical types. *a*, Girl. *b*, Old woman. *c*, Young boy. *d*, Man and boy.

[End Plate 7]

[p. 79]

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Preface

101 In the area of scattered thickets and gallery forests /matas
133 de beira-rio/ of southern Mato Grosso there lives one of the
197 largest native groups in Brazil, the Terêna, of the Guaná fami-
161 ly and Aruak language. They number some 5,000 individuals, a very high figure for a Brazilian tribe, since most of them do not add up to a tenth of this.

463 Travelers on the Estrada de Ferro Noroeste do Brasil
[496] /Northwest Brazil Railroad/ that crosses the region can see them hoe in hand working on farm plots, on horseback tending the cattle of some fazendeiro, in the maintenance gangs of the railroad itself, or, more rarely, selling carandá palm fans at the stations.

177 It is difficult to identify them as Indians, since they dress, wear their hair, work, and live like the poor inlanders
142 /sertanejos/ of the region. One or another of them will present
191 a revealing Mongolian fold or the black, straight, stiff hair characteristic of the Indian and nearly all of them speak Portu-
162 guese with an odd accent. Yet even these traits fail to attract
171 much attention in a region where there are numerous Paraguayans and Bolivians with similar characteristics.

619 In order to find out whether they are natives, it is necessary to talk to them or listen to the local people, who are always prepared to identify them and to point out numerous negative peculiarities which, in their eyes, make them different and set them apart.

121 Indians of this sort, so little native, are not of interest
177 to the classical ethnologist, who is interested precisely in those untouched groups that best preserve the peculiarities of their
[114] traditional culture. For this very reason they have been the subject of very few studies. Yet they present as much, if not more interest than isolated tribes, because only their /10/ study will lead us to a better understanding of the process whereby tribal peoples are integrated into national societies and of

3:Oliveira--46b E-5,4 (1955-1958) 1960 SK7 Guana SK7
Terena

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Terêna dancers dressed and adorned for the "Bate-Pau."
(Cachoeirinha, 1955)

3:Oliveira--70a E-5,4 (1955-1958) 1960 SK7 Guana SK7
Terena

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Scene from the "Bate-Pau" (Cachoeirinha, 1955)

/55b/

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Scene from the "Bate-Pau," where the two groups, Harara-Iti and Hononé-Iti, appear, led by their respective "Caciques." (Cachoeirinha, 1955)

3:Oliveira--103 E-5,4 (1955-1958) 1960 SK7 Guana SK7
Layâna

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[12a]

Gonçalo, a Layâna survivor and the most highly regarded Koixomuneti in Cachoeirinha. (1955)

3:Oliveira--126a E-5,4 (1955-1958) 1960 SK7 Guana SK7
Terena

/88a/

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Terêna girl working on her trousseau. (Cachoeirinha, 1957)

S:Oliveira--126b E-5,4 (1955-1958) 1960 SK7 Guana SK7
Terena

/88b/

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Terêna Indian, metalsmith. (Cachoeirinha, 1957)

/104a/

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[126] Terêna child frightened by the author's Rolleiflex. (1955)

3:Oliveira--151b E-54 (1955-1958) 1960 SK7 Guana SK7
Terena
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Young Terena woman with her child. (Cachoeirinha, 1957)

/112a/

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Old Terêna of Cachoeirinha. (1957)

3:Oliveira--163b E-5,4 (1955-1958) 1960 SK7 Guana SK7
Kinikinau

/112b/
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Kinikináu survivor of the "Paraíso" local group, now living in Cachoeirinha. (1958)

3:Oliveira--196a E-5,4(1955-1958) 1960 SK7 Guana SK7
Terena

/136a/

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Young Terêna, Koixomuneti apprentice, wearing around his neck an image of the "Sacred Heart." (Cachoeirinha, 1955)

G /141 cont./
*177 rather actively in the social mobility of the Terêna, impelling
463 him to try to change his "trade" or, better, to acquire skill
555 in a nonmanual trade, wherever the opportunity arises. Since
[824] what little craft work to be found in the aldea /142/ itself,
[369] such as metal work, leather work, or tailoring, is not sufficient
[167] to exempt those who exercise it from agricultural tasks and
work on the fazendas, a move to the cities (physical mobility)
appears to the Terêna as the sole possibility for a real change
of occupation (horizontal mobility) while at the same time it
might raise him in social life (vertical mobility). While such
a new occupation is not always achieved, as in the case of
Arlindo, the attempts and efforts exerted to obtain it always
yield new experiences to the individual and, indirectly, to the
G [469] group. We may conclude that the labor market, both urban
[167] and rural, to the extent that it draws the Terêna outside his
aldea, is creating conditions for his assimilation.

Divergent Factors

G
*177 1. The existence of a peculiar physical appearance as
563 well as language, creates barriers which are extraordinarily
369 difficult to overcome, since the Terêna is discriminated against
B wherever he goes. This applies to the aldea Indians, and in a
563 sense to those on the fazendas--as far as the phenotype is con-
G [191] cerned--more than among those living in the cities, who for
the most part speak Portuguese correctly and without an accent,
while at the same time they dress better and are practically
undifferentiated from the neo-Brazilian of the less-favored
G classes. Their very physical type blends with that of the
[142] biologically mestizo population (207) which, on its part, never

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207. We say "biologically mestizo" in spite of being aware that we are falling

/144 cont./ But in the cities,
*177 i.e., among the urbanized Terêna, the knowledge of the
191 Terêna language is rarer among the new generations and more
369 common among the old people (emigrated from aldeas).
561

*177 There is no need to emphasize the importance of the
191 Terêna language and the Mongoloid phenotype as factors that
● 142 help to hinder assimilation, since they are characterized as
"racial marks."

*177 2. There are other factors, however, that act in a diver-
212 gent way in the assimilation process, while hindering the attain-
464 ment by the Terêna of better-paid and more stable jobs. Such
is the lack of documents, already mentioned earlier, when we
[465] discussed the reservist's card. The "passes" supplied by the
Serviço de Proteção aos Índios are not accepted by employers
or, at best, are only partially accepted, i.e., the bosses,
claiming that the "passes" do not have the same value as the
work card (to get which it is necessary to have a birth certifi-
cate from the registry office), or, at least, the reservist's card,
end up by rationalizing the low wages they pay. The interviews
we carried out, however, show that there is already an aware-
ness among the Terêna of the fact that it is indispensable to
possess some identification, especially a work card, without
[369] which they cannot obtain better jobs. Although it is the Indians
living in the cities who feel the lack of identification most
acutely, those living in aldeas are already beginning to see how
necessary this is, especially those who live in communities close
to the urban centers (such as Aldeinha, Passarinho, Moreira,
and Cachoeirinha).

*177 While the craft, industrial, or merely urban occupations
461 (public sanitation, school and movie employees, servants, etc.)
369 exercise a great attraction for the Terêna, it must be said that
511 once their objectives are realized, it is common for them to
feel dislocated in the new occupation, to the extent that they
return to the aldea to work on their farm plots, even if this
results in lowering their standard of living. Even those Terêna
who have reasonably good jobs in the cities and who enjoy a

/404/

131 The territory of the Tereno /Terena/ Indians extends west
[361] of the Brazilian city of Miranda to the Bolivian border. Their
first village lies two leguas, the last one about 12-14 leguas,
101 from the above-mentioned city. The Terenos are Chaco Indians
[167] and migrated about 60 years ago from the Bolivian Chaco to their
present habitation site. In external appearance they greatly
resemble the Lenguas and have also some customs and practices
142 in common with them. The men are mostly slender and tall,
and at the same time muscular; the women are medium-sized,
likewise robust, and many are corpulent. The /405/ face is
broad with prominent cheekbones, the nose broad, pressed flat,
the nostrils large, the eyes dark-brown, the mouth wide, pro-
302 truding, the hair blue-black, stiff, and coarse. Most pluck out
178 the eyelashes and beard hair, but the present generation seems
to want to abandon this bad custom, for I saw some young girls
771 and men who were equipped with very beautiful eyelashes. The
797 Terenos call themselves Christians, despite the fact that they
have no notion of Christian belief. Their children are neither
baptized nor confirmed; also, they do not know our Christian
holidays. I never saw Terenos praying, and no one wore a rosary,
[170] which is considered the chief sign of Catholic faith here. They
[22] cling to their old customs and, like their forefathers, still worship
648 the stars. In the war against Paraguay they served the Brazilians
well, and as a consequence some caciques of Brazil held a
commission as alferes, which they showed me with great pride
361 and asked me to read it aloud. I visited six villages (aldeas),
[114] which were not very different from one another. An aldea con-
sists of three to six family-huts and some small ranchos. The
592 family huts are low, but very long and spacious, and in some of
them 30 and more people live under a common head. In most
cases this is the oldest man of the family. All the daughters re-
main in the hut in which they were born, and they marry there.
[591] As soon as a girl marries, a new bed is built, and the young hus-
[353] band moves into the family hut of his wife. In one hut I counted
12 such beds, which were set up in two rows, similar to a hospital.

/88 cont./

162 In the municipio of Miranda there exist several tribes of
103 Indians, the largest of them being that of the Terena Indians, who occupy sundry aldeas, which are: Agachy, Cachoeira, Cachoeirinha, Bocaina, Ipeque, Morinha, and Santa Ana.

433 The Terena are agriculturalists and are especially engaged
28 in the making of manioc flour; in general they are very in-
323 dustrious, they weave cotton, making nets and other fabrics;
439 from the palm they braid hats, large baskets, sifters, and mats;
[241] from the pita /agave/ and other fibrous plants, the cordage for
[824] weaving bags, in which they transport their products to market; from clay they make platters, dishes, ollas, and many other vessels for domestic use. They exchange their products for beverages and fancy articles. To take their products to market they go in large groups, directed by the cacique.

142 With regard to their stature there are tall, average, and short ones. There are very few tall ones, but they are all
[165] strong and muscular. The men are very ugly for the most part, the women passable, and they attain a very advanced age.
162 The proportion of the two sexes is one-third for the male and two-thirds for the female.

291 Most of them go about completely naked and the most
177 civilized cover themselves with clothing given them by strangers.

847 Birth. They customarily kill the first child, if it is a
648 male, /89/ so that the Christians may not take it as a slave;
562 women are very much valued among them. They accompany
844 the birth of a baby with great fiestas, which always end in
[329] drunkenness.

To give birth the woman goes to the woods, where she makes an excavation about 45 centimeters long by 35 centi-
[847] meters wide, which is lined with palm leaves. In this excava-
[846] tion they give birth, and if the baby is a male they kill it at
[262] once, using the excavation itself as a grave, after which they go to the river to bathe and then submit to a rigorous diet, eating only the heart of the palm called palmita.

/90 cont./

361 Boquehina Aldea. It has 18 ranchos, some from 6 to 8
342 meters long by 3 or 4 wide; it is inhabited by 298 Indians.
162 Marro Aldea. It has 24 ranchos, some from 9 to 10 meters
621 long by 4 to 5 meters wide and other smaller ones; 386 Indians live in it.

Marrinho Aldea. It has 15 ranchos, the largest from 8 to 10 meters long by 2 to 4 meters wide; 257 Indians live there.

Ipéqué Aldea. It has 11 ranchos, some from 5 to 7 meters long /91/ by 2 to 4 meters wide, and others smaller. In it live 246 Indians.

Santa-Ana Aldea. It has 23 ranchos, some from 6 to 10 meters long by 3 to 4 meters wide, with 379 Indians.

Caytapé Aldea. It has 19 ranchos from 8 to 10 meters long by 3 to 5 meters wide, and 315 Indians.

142 Somatic data. The Terena have dark copper-colored skin, ugly flat face, low forehead, black hair, straight and thick, scanty beard, black eyes, a small nose, small mouth, strong, very white teeth, small ears, small hands and feet.

352 The rancho. The interior of the rancho of these Indians
[237] shows rustic bamboo beds covered with the skin of a cow or
of some other wild animal. The hide serves as a mattress,
[415] the pillows are small bags stuffed with straw, there are in addition in the hut several hammocks, several clay pots for water, and some rustic benches, they have no table, their table is the ground.

The kitchen. This is a very simple rancho, or better said
353 a straw roof, some two meters square and a meter and a half
343 high, under which they keep dishes, pots, and other kitchen utensils.

771 Worship. The Terena believe that there is a God in the
825 sky and they believe in the virtues of the tail of the rattlesnake,
787 which has the gift of being able to communicate with the souls
796 in the other world. The only religious fiesta that they celebrate
[82] is the one which corresponds to our Holy Week; it is the passage of the seven stars; this fiesta lasts seven days.